SCHOOLS AND THE CHRISTIAN SCHOOL

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1921 —

SCHOOLS AND THE CHRISTIAN SCHOOL

BY

HENRY C. HAITHCOX, D. D.

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FOREWORD

THE writings on the following pages are meditations rather than dissertations or essays. They are visional rather than discursive arguments. They are tellings rather than persuasive entreaties. They are glimmerings and foregleams rather than historical notations. They are revealments of faith working by love rather than affirmations, though to the writer faith and science interblend and color things seen. If the reader be helped to see Him who is the light and love and life of the world and he be moved to tell others about Him, the mission of the author will be well served. To awaken thought, to point toward the source of light, to enkindle love for the supernatural in the natural and help to adjustments to the Eternal in words and works, is the supreme purpose of the author.

CONTENTS

Chapter		Page
I.	The First School	9
II.	The First School Government	13
III.	The Means of Government	15
IV.	The First School—Another Pupil?.	18
V.	The First School—Effects	21
VI.	The Shadow Christ	24
VII.	The School of Faith	27
VIII.	The School of Morality	30
IX.	The School and Religion	35
X.	The Parochial School	43
XI.	The School and Common Sense	46
XII.	The Normal Schools	50
XIII.	The Christian School	53
XIV.	Christian Teaching	59
XV.	Creative Power Localized	63
XVI.	Causes and Consequences	68
XVII.	Adjustment	72
XVIII.	Where the Supreme Word of God Is	76
XIX.	How and Why the Word of God is There	80
XX.	The Christian School's Supreme Work	83
XXI.	The Schools and the Word of Man.	87
XXII.	The School and the Word of God..	91
XXIII.	Two Visions—The Somatic and the Psychic	96
XXIV.	The Pneumatic Vision	101
XXV.	Restitutional Education	106
	An After Word	112

SCHOOLS AND THE CHRISTIAN SCHOOL

Schools and the Christian School

CHAPTER I

THE FIRST SCHOOL

WHENCE comes the school? What is the idea of a school? Does number enter into it? What has thought to do with it? Is the school a thought generator? Is it a thought leader? A thought imparter? an action director? a company of moving thinkers with a leader? What is a school? Whence is a school?

The word (school) is hard to find in the literature on the mineral kingdom. Dust does not move in schools. Rocks do not form and rest in schools. Waters do not flow in schools. Clouds do not form in schools. Stars do not shine and move in schools. But all these are used by schools. Thoughts are given to them and enkindled by them. The literature on the mineral kingdom is extensive. The elements and forces of this kingdom are rich foods for thought, but none of them, nor all of them are a school. Dead things do not form schools. The kingdom of the dead has no school in all its realm.

Whence is the school? The earth was without form and void. No school there. Darkness was upon the face of the deep. No light flashed there.

But the Spirit of God moved upon the face of the waters and light soon flashed. God spake, and light appeared. God spake again and life appeared. Six times God spake and six times light and life appeared. But where is the school? Whence come the clouds? Where did first move the Spirit of God? There first appears the school. According to the articulated and lettered word of man, the school appears first in the waters. The living creatures of the waters move in schools. The school is a thing of life. There the living creature moves in companies, in droves, in herds, in flocks, in multitudes, and in hosts. A school is more than one.

Whence comes even that idea of a school? Not from the fish. Not from the ant. Go to the ant, thou sluggard, consider her ways and be wise. Who said that? Not the beast. Not the bird. Not the serpent which so oft deceives man. It was *man,* the Thinker, who so spake, and who spelled out the word, school, and applied it to the living creatures of the water, and the company of human beings, for teaching and learning—for thought awakening and thought multiplying, and thought exploiting in the earth and in the starry heavens. Man, *man,* MAN, is the thinker, talker, namer of the school. He was first to catalogue the elements of earth and to name the moving creatures and the

stars. And Jehovah brought them unto Adam to see what he would call them. And whatsoever Adam called every living creature, that was the name thereof. Man is the *naming* teacher—the school teacher? He is the teller. Where is the school?

Where was the first school? In Eden. At first there was only one pupil. Then there were two. And then three? Who was the teacher? He who spake and it was done, who commanded and it stood fast. By the Word of the Lord were the heavens made and all the host of them by the breath of His mouth. He breathed into man the breath of lives, and man became a living soul. Jehovah God was the first teacher of man, the first school organizer. It was a co-educational school. One man and one woman were the pupils. The place was not a cave, not a porch, earth was fruitful where flowers bloomed, where fruits matured, where birds sang, and where God and man loved and smiled and had glad fellowship—there began the school. It is the prophecy and a promise of what the Christian School will do for man. This beginning is typical of the ending. Here is the Alpha. Some time, the fulness of time, yea, the consummation of all things, where time blossoms into eternity, the Omega of this first school will appear,

and the First and the Last will be one in thought, in love, in purpose, in learning, and in glory and honor.

CHAPTER II

THE FIRST SCHOOL GOVERNMENT

1. By what laws governed?
2. What were the results?

EVERYTHING is governed by law. The fine dust of the balance settles by law. The great rock is formed by law. The water flows by law. The wind blows by law. The sun and moon and stars shine by law. The heart beats by law. Law governs *thought,* feeling, and will. The manifestation of the spirit of man is under law. The Spirit of God moves and guides through law. The Son of God was born of woman and made under the law. The Law of Jehovah is perfect. The School of Jehovah is governed by law. What law?

1. The law of faith. Man is a believer. He believes in himself, in the world in which he lives, and in God the adequate cause of the heavens and the earth. He recognizes law, the law of cause and effect, and acts accordingly. When he obeys law he feels safe. When he disobeys he fears. In the first school the law of faith prevailed for a time. The pupils were at peace with their teacher, Jehovah, Lord, Master. And the Teacher said, *Very good.*

2. Then there was the law of love. The Teacher loved his pupils and all his appointments for them. The pupils loved their Teacher and their fellowship was delightful. Love was in the breathing air, smiled in the blooming flowers, sang among the leaves and birds, and talked softly in the voice of the Teacher. Love pervaded all and reigned over all.

3. There was also the law of works. Faith worked by love. Obedience was sweet, cheerful, joyous. Heaven smiled and earth was glad. Teacher and pupils were of one accord. His commands were those of wisdom speaking in love. Their obedience was that of love moving in wisdom. Commandment and obedience were of the spontaneity of light and love. God is love. His law is the law of love. Anchored by faith obeying in love, the pupils were blissfully happy. Every word of God was pure. Every act of pupil was gladsome. Environment was inspiring and comforting. The spirit of the school was cooperative, reciprocal, and most edifying. The morning stars sang together. Heaven's benedictions echoed everywhere.

CHAPTER III

THE MEANS OF GOVERNMENT

1. What is language?
2. What is word language?
3. What is the use of language?

FAITH, love, works, these three. All are necessary and abiding in the Christian School. They were in the first school. Faith worked by love. Faith works by love yet. What is the means in which faith is marked? and love is guided, and works are commanded? It is language.

What kind of language? Sign language? Yes, and more than sign language. Thus men have shown their faith and love and works. The sign, the symbol, has its place yet in man's education. It may have been used in the first school. The Teacher did not need it, but the pupils did. In the first school the Teacher created and formed the organs of speech, and gave power to express thought by language. He needed not the sign, nor its voicing, but the pupils needed both. Love moved the Teacher to supply this need. To supply need is the function of true love. Therefore sign language and power to interpret it. Therefore articulate lan-

guage and power to voice it. Therefore word language and power to articulate and spell out by letters the thought. This word language became the abiding means of fellowship between Teacher and pupils, between man and man, between man and God. By the word, faith and love and works are united. Faith comes by the word. Love is made sure by the word. Works are directed by the word. The word is the rule of faith and of love and of life. So it was in the first school.

Why is the word so important? Because it expresses thought, love, and the life purpose. It does more. The works of God in the material kingdoms do this. The rocks, the rose, the bird, express the thought and love and purpose of God. But the word does more. It is the articulate expression of thought and love and purpose. It is yet more than this. It is the lettered expression of thought and love and purpose. Thus the word becomes literature. And as human thought and love and life purpose are in the word, literature is human life in letters. As the word language is the means of showing forth human life in letters, literature is such revealment of human life. And the first Teacher, in order to show His thought and love and purpose to His pupils, put them into man's word spoken by man's organs of speech and recorded

in letters formed by man's hand. Thus the Jehovah Teacher kept in fellowship with His pupils. Thus His pupils could know His loving purpose and do His will. The word became the abiding and sure means of teaching and of learning, of true faith, of pure love, and the guide of right living. The word expressing the thought and love and will of God, is the divine life in letters. Such a word is a sure guide for the human teacher and pupil. Such word is spirit and life, the presence and reign of God in literature. And such was the mission of the word in the first school. Man can see himself in a drop of water. He can see himself in a word, and he may see God in both, if he has the eye to see.

CHAPTER IV

THE FIRST SCHOOL—ANOTHER PUPIL?

1. What and who made trouble in the first school?

IN the first school the teacher was creative. He knew all things. He organized well. He taught wisely. He governed for character forming. The pupils were docile. All were harmonious. It was a divine idea materialized. It was paradise.

But another appeared. A strange discontent disturbed the peaceful calm. A questioning voice was heard. It seemed to be the voice of a siren, but it awakened doubt. Curiosity with Desire crossed the border line. Appetite moved the will. The carnal mind asserted itself. The natural mind became aspiring, ambitious. The things of the Spirit of God faded out of the minds of the pupils. The words of the Teacher became hazy and were misquoted and misinterpreted. Their faith was weakened. Their love was perverted. Their choice was erratic. Fear took hold of them. The presence of the third pupil, at first pleasing and promising, became foreboding. Learning became more difficult, truth and error harder to discern clearly. Some-

thing deceptive crept over the life. The approach of the Teacher caused a tormenting fear. Paradise became foggy. Clouds hid the sky away. Darkness crept over all. The voice, once so true and loving, seemed more like muttering thunders calling for judgment. The pupils fear and seek hiding from the presence they once loved. Why this change in them and about them?

This is the reason why: The third pupil had insinuated himself into the place of teacher. He had beguiled the pupils. He had cunningly put his thought into their minds. He had wooed their love. He had captured their wills. He had led them from faith in their creative teacher unto faith in him, a creature assuming the role of a true friend. He had succeeded in getting his word into their hearts, and the words of their creative teacher faded away. In time of temptation its growth withered away. The thorns sprang up with it and choked it. The paradise, the school beautiful and fruitful, became paradeath, the school of deception and fear. The deceiver became popular. Cunning and guile were at a premium. Sense ruled soul. Appetite dominated reason. Natural mind clouded spiritual vision. The pupils stumbled and fell. The self-constituted teacher did it. He went out of his place and led the pupils out of their place.

He deceived them. They assented to his leadership. He fed the carnal mind to surfeiting. He aroused the natural mind with ambition high as the gods. Ever since home and school, church and state, have been moved by fears, suspicions, jealousies, hatreds, wars, blood shed, and death has reigned over mankind.

Who is he that hath done all this? The subtile deceiver, the carnal enticer, the nature exalter, the ambitious usurper, the cunning falsifier, the angel that kept not his first estate, called in truth the serpent, the old serpent, the father of lies, diabolus the tempter, the prince and power of the air, the pretending claimant of this world as his bride in her glory, recognized generally as the Devil written large. He is the prince of the darkness of this world.

CHAPTER V

THE FIRST SCHOOL—EFFECTS

1. What effects?
2. Why these effects?

THE effect has a cause. The creature has a creator. The school is a creature, and effect. It has a creative cause. Its creative cause is adequate. Its adequate cause is its teacher. Its teacher is God. In the beginning God created the heavens and the earth. He spake and it was done. He commanded and it stood fast. He taught the first school. His pupils trusted, loved, obeyed Him, and that school was Paradise. Creator and creatures, teacher and pupils, school and environment were harmonious. The true and the beautiful and the good were in ideal blending. The spirit and soul and body of man were an ideal organism. Teacher and pupils, heaven and earth, were harmonious. Peace and glad content were everywhere. All this was the effect of the creative teacher, love giver, Jehovah, whose every law was the law of love in righteousness and peace and joy in the Spirit of God.

When the intruder came all here was changed.

A difference between teacher and pupil appeared. The inner light of the pupil became dim. The soul of the pupil became doubtful, hesitating, confused. Thought appeared contradictory. Affection wavered between two. The will put hand on the forbidden fruit. The appetite moved the hand. The body appeared on the throne. The soul with ambition took the scepter. The carnal mind joined hands with the natural mind and made the spirit a slave. The upright man of the first Teacher was inverted. Flesh ruled, soul beguiled by the serpent chose and wrought. The spirit of man, the candle of Jehovah, flickered, grew dim and doubtful. The Spirit of God, who brooded over all the earth and smiled in light and breathed in the air, was grieved. Conscience of pupils was struck with fear, and made cowards of them. The voice of blame arose. Shame covered their faces. The serpent winked, batted his eyes and smiled. The first Teacher, Jehovah, is hid by nature's shadow clouds, and darkness. Fears and forebodings take the place of faith and love and peace and joy. The serpent beguiled them and they did eat. The fruit became ashes on the tongue, tormenting fear in the heart, jealousy in the eye, hatred on the brow, blood on the hand, and death stalked abroad. Whence come war and bloodshed? From the enthronement of the

carnal mind. From the pride and ambition of the natural mind. The carnal mind is enmity against God. The natural minds know not the things of the Spirit of God. Enmity against God, and envy, jealousy, hatred, war and bloodshed among men, are the effects of material and mental enthronement over the Spiritual.

The normal and divine order in the upright man is for soul, with all its capacities, to work in the light of the spirit, the candle of the Lord, and so work out salvation through the five senses of the body. But the false teacher, the Serpent, reverses all this, inverts man, enthrones the carnal or the natural mind, and in either case, depraves man in all his nature. Thus the effect is total depravity of man.

CHAPTER VI

THE SHADOW CHRIST

1. What is meant by The Shadow Christ?
2. Why the shadow?

THROUGH the false teacher, shadowed by nature, and speaking in friendly terms and with positive emphasis, the pupil assented. Dark and misty shadows came over the school of man, the school of human life. Man's vision of God became dim. He could hear echoes of God's voice, vaguely see forms of God's presence, feel with fear His approach. Everything seemed to veil God from eye, ear, and heart of man. There was the hiding of His power since the word of another came into the heart.

The reason why is clear. The spirit of man had turned to learn of a creature rather than of the Creator. The creature's thought, love, purpose, word, came over the thought, love, purpose, and word of Jehovah. Man's face was veiled. Man's vision was dimmed. Man's heart was thus turned to nature. The inner light, the candle of the Lord, the spirit of man was under the world bushel. In the dimness Satan appeared as an angel of light.

He gave fair, yea, flattering promises. Present good, temporal pleasure, material gratification, became the first choice. The carnal mind dominated. The natural mind became serpentine and cunning in its devices. Led captive by the accuser of God, man was sold under sin. The school of his life became full of bitter experiences. He could not get away from God, for the Spirit of God strove with him. The candle of the Lord in him was kept flickering. In that dimness he felt after God, but could not find Him. Man lost God in nature and worshiped the creature rather than the Creator. Man's mental images materialized and he worshiped idols. And those idols were himself objectified. Self-worship became his habit. But he lost God and himself in nature, in hard nature, even in wood and stone. And yet he could not die. The breath of God was in him. The Spirit of God brooded over him. The lighted candle in him would not go out. God would not leave nor vanish away. Man groaned and travailed in pain. He longed for God, felt in the dark for Him. Light was too dim, nature too heavy and hard, soul too feeble with all its psychic power, the spirit, his own, too weak. Sin-sick he was, and quite too sick to live and not sick enough to die. He was in the depths. The false teacher led him there. Out of the depths

he cried. Jehovah heard. Jehovah was near, but he knew it not. The Lord came to man's help. How?

Not as first He came. And yet He was the same Lord, true, good, unchanging. But man was not the same. Man was in the shadow and could see the Lord only through shadow. Henceforth man could see God only through cloud, fire, water, material symbol, and hear Him through human voice. Unbelief, knowing to do good and doing it not, transgressing the law, sin, had buried man so deep. His body was a cabin and a crib to his spirit. His soul, psychic powers, was in the floating fogs and mists. Ghosts and goblins and devils made him fear. Even the God of love seemed fantastic and fear-compelling. The pneumatic mind, the spirit of man, enfeebled and weary, could be approached only through the medium of all this shadowing of sin.

CHAPTER VII

THE SCHOOL OF FAITH

1. What of faith and school?
2. What is the relation of faith to life?

NO faith, no school. What gravity is to matter faith is to the spirit of man. What chemical affinity is to particles of matter faith is to the children of men. Without faith it is impossible to please God or man. Without faith that self is, and that another is, and that there is such a thing as time and place, there can be no school. Where two or three meet together there is a school, the school of faith. The first school was composed of God and man in the garden. It was a school of faith. And the school of all schools, the school of life in all its manifoldness, is yet the school of faith. Faith is its law of gravity, its law of affinity, without which it does not appear.

In this school we believe that we are, and that we are in a material world. And we speak of the material world as rock, earth, water, and air, because we believe it to be such. We say the earth is composed of certain mineral elements, the water of oxygen and hydrogen, and the air of oxygen and nitrogen, because we so believe. We say there is a

mineral kingdom, a vegetable kingdom, an animal kingdom, and a human kingdom, because we believe there are such kingdoms. We believe and, therefore, we speak and teach and preach. Our senses testify and we accept their testimony. Our intellect discerns, discriminates, classifies, because we believe things are and are alike or unlike. We group like things together because we believe it to be the proper thing to do. The sense of propriety and of right so testifies and we classify accordingly. In the changes wrought among material things in form and color and size and relation, we discern the law of cause and effect, and say every effect has an adequate cause. All nature is an effect. All nature has therefore an adequate cause. And this adequate cause of all things is God. In the beginning God created the heavens and the earth. He spake and it was done. He commanded and it stood fast. Man cannot change God's laws of gravity, of chemical affinity, of cohesion, of life. Man can adjust and relate, but only God can create.

We talk much about life, because we believe it is. We note and classify its forms and call it vegetable, animal, human, or divine, according to its form, condition, or manner. Though we have not seen life as a distinct thing, pure and simple,

yet we persistently believe it is. We study its seed forms and compare it in those forms with its forms of growth and wonder at its power. Take the little seed of the rose and the blooming rose, or the grain of corn and its blooming and earing stalk, or the acorn and the oak, or the little egg and the full-fledged, singing bird. Note the contrast. How wonderful the change! And we say life did it. Yes, life under certain conditions did it. But whence that life? Man cannot produce it. He can take material elements and form and shape and color them, but he cannot give them life. Man can change things in form, color, place and relations of things material, but he cannot give them life to grow and bloom and bear fruit or sing songs. The cause adequate for all this is God. He hath given power to the lily life to transmute the clay into a lily cup clothed in white and golden hearted. He hath given the bird life power to transmute the seed life it ate into the beauty of feather and sweetness of song. He gave power to human life to transmute all lower lives into human literature and human song and human life. God breathed into man the breath of lives and man became a living soul. God is adequate cause for all this and more. He can make man and all things new, after His own pattern and ideal image. So says the School of Faith.

CHAPTER VIII

THE SCHOOL OF MORALITY

1. What is morality? What does it include?
2. What is its source?

MORALS, though singular in thought, is plural in form. Morality means plurality. School, though singular in form, is plural in thought. It takes more than one to make a school. Morals and manners are synonymous terms. We speak of the manners of a person, thinking mostly of his external conduct. We speak of the morals of a person, thinking mostly of his purpose or spirit. The morals of a person, of a school, involves the thought and feeling and purpose and manner of the person or school. Persons form the school, and the morals of the school is the moral quality of it, as revealed in the conduct of the school and the persons composing it.

1. The morals of each person may be viewed from different standpoints. He may be viewed as a duality of body and soul. If the body, in its appetites, passions, and ornamentation, rule the soul, he is morally carnal. If the soul rule the body he is morally of higher intrinsic worth, and what in Scripture is called natural minded.

Then the person may be viewed again as composed of body and soul and spirit. Then if the body rule he is carnally minded. If the soul rule he is natural minded. If the spirit rule he is spiritual minded. In moral character he is and can be only one of the three types of morality. The lowest type is the carnal, which is enmity against God. The higher, or psychical type, is morally natural, but knoweth not the things of the Spirit of God. The highest type of morals is spiritual, pneumatic, receiving the help of the Spirit of God. This gives the spiritual character, the spiritual mind.

Again, the person may be viewed as to his three fold consciousness, of self, of the world, and of God. If, in the spirit and manner of his life, he is self-centered, egoistic, his morals are selfish. If he loves the world and lets it absorb his energies of body and soul, he is worldly. Even though his motive be philanthropic, his morals are worldly egoistically selfish.

On the other hand if his consciousness of God prevail, his morality becomes religious. Then he dedicates himself to God, worships God, which is the highest morality. This highest type of morality finds its ideal, its supreme goal, in the Man of Galilee, in whom man is reconciled to God and in perfect fellowship with the Father.

Then again man may be viewed as to his treatment of other creatures. To say nothing of non-vital creatures, like the rock, the pearl, or the ground he plows, mention is made of creatures of life. There is something moral in man's treatment of plant. Some plants are hurtful to more fruitful plants, to animals, or to man. Good morality chooses the best in everything. Good morality chooses the good, cultivates it to make it better, or even the best. To cause two blades of grass to grow where only one grew is good conduct. To cause a rose to become more beautiful is good work. To so care for bird or beast as to increase usefulness and beauty, gentleness and docility, is good manners. And to so use rock and clay and wood as to make a healthful and comfortable and economic and beautiful home for a good and happy and beautiful life, is very good morality. And the school has much to do in making or marring all this. Bad morals in the school and in the home is bad for all. Good morals in these schools of training make life better and more beautiful and blessed. And lastly, but not least, the school of morals puts emphasis on conduct of person to person. It stresses the duty of teacher to pupil. The condition, circumstances, needs of the pupil are all carefully noted, and ways and means devised to supply the needs. Abuse is for-

eign to good morals. The best use is the behest of good morals. To be true and generous, kind and faithful, in looks, manner, words and deeds, is the fruitage of a good heart, a level head, willing hands and feet, and of a noble soul. So come the wisdom of God and the smiles of heaven for earth. He who spake as never man spake was such a teacher. Learn of me, He said.

Then there are the pupils. And we are all pupils, differing only in growth and age, in conditions and circumstances. In one thing we are all alike. We are imperfect. We all need adjusting, right attitude, right relations, right spirit and temper, so as to be willing to learn and to be rightly adjusted, for a harmonious whole, the result of good morals. And here is the rule for such a goal. All things whatsoever ye would that men should do unto you, do ye even so unto them. This is the ideal rule for the ideal school. Where do you find it?

Morality means plurality, whether we look toward man or toward God. One person alone, unrelated, and without an equal to respect, dissolves our conception of morality. The moral sense requires more than one to say, Thou shalt love thy neighbor as thyself. All things whatsoever ye would that men should do unto you, do ye even so unto them. God spake for man and to man. God

is moral. God is the source of morality. He is the source of man and of all man's senses. God is moral in His care of man. God is moral in His nature and in His related personalities of Father, Son, and Holy Ghost. He is the tri-une God, the source of religion, of true morality, and of the life worth living.

CHAPTER IX

THE SCHOOL AND RELIGION

1. What is religion? What is the place of religion in education?

"The Essential Place of Religion in Education, with an Outline of a Plan for Introducing Religious Teaching into the Public Schools."

WE note, first, "The Essential Place of Religion in Education." Religion is a consciousness of God and a manner of worshiping Him. Generically speaking all men are conscious of God and worship Him in some manner. The manner of worshiping may be very crude, but it evidences his consciousness of God.

Religiously speaking man believes that he may know. The form of his expressed faith and the mode of his worship are modified by his knowledge. But in some form and in some degree of faith man recognizes God and worships Him. If over faith man is superstitiously religious. If under faith man is rationalistically religious. If his faith be central and dominant, God is to him over all, yet in all, working unto the consummation of the ages. In

either and in every case man is religious, a creature of faith. Religion is therefore an essential part of man's nature. Being an essential part of his nature, it has an essential place in his education. What is that place?

The essential place of religion in the education of man is the *first* place. "In the beginning God." This is seen in considering the three fold content of education.

1. Our consciousness of the world. And this world of which we are conscious is divided into three realms, known as the mineral, vegetable, and animal kingdoms.

We note, first, the mineral kingdom. Here we have to do with the law of gravity. Whence this law? And whose law is this? Is it the law of nature and nature only? "In the beginning God."

Then there is the law of chemical affinity. Whence this law? Is it the law of nature and nature only? By this law the rock is formed, the water is composed, the air is produced and all the life forces grow their forms. Whence this law of chemical affinity? Is it of nature and nature only? "In the beginning God."

Then there is the law of cohesion and adhesion. Is this the law of nature and nature only? "In the beginning God."

Secondly, we note the vegetable kingdom. Here is the law of vegetable life by which the elements of earth, of water, of air and of light are transmuted into vegetable forms. Whose law is this? And here is the law of a given type in the form of a given life whether it be of grass, or shrub, or tree. Whence this law? "In the beginning God."

Thirdly, we note the animal kingdom. Here we see the forms of a higher life. Its forms are many. Whence the law that gives type to these forms? Some of these are adjusted to live under the earth, others under the water, others in the air, and some in air and water. By whose law are these adjustments? Is all this by the law of nature and nature only? "In the beginning God."

2. We note, secondly, in the realm of our consciousness the consciousness of self. "Know thyself," said the wise Greek.

And first we need to know ourselves physically. Hence in our education stress is now put upon the care of the body. Health is a first consideration. A sound body is necessary to greatest achievement. Healthful food, suitable clothing and shelter, pure air and water, and proper exercise are all related to our education. Whence this law of relations? Who created and related these elements to man's welfare? "In the beginning God."

Then we need to know ourselves mentally. Man is a thinker. Words and actions are expressive of thoughts. To learn to think and to help others think is a large part of our education. "Much evil is wrought for want of thought." But to be truly helpful thought must be in harmony with fact and with the law of laws governing facts. There is a law of mind that has to do with thoughts, and words, and deeds. Whence this law? "In the beginning God."

Then man needs to know himself morally. Moral worth is of great value in our education. An immoral teacher is not wanted. "A good name is rather to be chosen than great riches." To save our children, our homes, our country from moral ruin, our education must stress morality. Justice, equity, the square deal, are demanded. Kindly thought, respectful words, honorable deeds need to be cultivated in our education. Respect for law and obedience to authority need to be fostered. Whence comes this thought, this moral sentiment, this conscious need. "In the beginning God."

3. In the field of our consciousness, we note thirdly, our consciousness of God.

In the perspective of the past we note there are altars, tabernacles, temples, churches, and cathedrals, recognized as places of worship. Whence come

these? "In the beginning God." Because of His touch, His inbreathing, of His illuminating, these come into the consciousness of man. The most potent element in man's nature is divine. It gives him inspiration and illumination. It foreshadows events, gives visions of goals to be attained. The Lord God is a Sun and Shield. Man's rest and hope are in Him.

The potency of the pebble in its grip by the law of chemical affinity and of cohesion and of gravity is beyond the power of man to overcome. The life force in seed is beyond the power of man to produce. The life that quivers in the wing of bird and sings in its throat is above the power of man. And the life in man, however mighty in thought and feeling and will, is of God. He is the adequate cause of all things in heaven and earth. The greatest thing man can do is to worship Him. The best thing man can do is to adjust to His laws. The wisest thing man can do is to teach faith in Him. And to teach all things religiously is the high goal of our education.

In our education we begin with the child. In teaching it to walk we begin with God's law for walking, the law of gravity. For the health of the child we must feed it according to God's law of chemical affinity. For the comfort and welfare of

the child we must clothe it according to God's law of cohesion and adhesion. To build a school house for the child we must adjust material to God's law of gravity, of chemical affinity, and cohesion. To make a book or picture for the child we must have respect to God's law in both mind and matter. For the best development of the child there must be respect for God's law of adaptation of His means to this end. He is the Alpha and Omega of our education.

The ethic of our education requires a recognition of all facts and their proper relation. The world, and self and God are facts of our consciousness. The predominant fact in the consciousness determines the personal character. If the world-consciousness predominate, man is worldly. If self-consciousness predominate, man is selfish. If God-consciousness predominate, man is Godly.

As our population is cosmopolitan the ethic of our education ought to be cosmopolitan. As a world power our education ought to foster a world-wide relation. This can be done by teaching the Fatherhood of God and the brotherhood of man. It is the duty of every person and for every nation to educate towards the highest recognized ideal. "All things whatsoever ye would that men should do unto you, do ye even so unto them. For this is

the Law and the Prophets." Whence the Law? Whence the Prophets? "In the beginning God."

The Essential Place of Religion in Our Education being the first place, the following is offered as an Outline of a Plan for Introducing Religious Teaching into the Public Schools, where nothing better obtains.

1. For city and town schools.
   (1) The first hour of each regular school day for religious instruction.
   (2) This instruction shall be given by duly authorized teacher of the denomination represented by the child in the school, who shall report the work done by the child to the proper school authority.
   (3) The place for this instruction shall be determined by the religious denomination and the school board.
   (4) When the denomination does not provide religious instruction the child shall attend the regular school at that hour for regular school work.
2. For country schools.
   (1) One half day each week may be allowed for religious instruction.
   (2) The religious teacher shall report grade of work of child to regular teacher in charge.

(3) All children not attending half day religious instruction shall be required to be in regular school.

(4) When the half day religious instruction may be deemed impracticable by the school board it may be omitted.

3. Rule of Ethics.

Teachers, patrons, school boards, and religious representatives are advised to practice the Golden Rule in all their educational work.

CHAPTER X

THE PAROCHIAL SCHOOL

1. What is its sphere? Why does it stress religion?

THIS school gives religion the first place. It emphasizes the spiritual rather than the material interest of the child. It stresses the eternal rather than the temporal welfare. As God, the Creator, is first, and has first rights, its object is to teach faith in God and obedience to Him. Eternal life means fellowship with the Eternal. And this school is a human effort to serve the eternal interests of the child.

As the State is limited in its sphere to temporal matters, the Church shows interest. As the State ministers to the earthly life the Church ministers to the heavenly life. The State teaches and legislates for the body and its overt actions. The Church teaches and counsels the soul as to its inner thoughts. As a man thinketh in his heart so is he. Our State cannot teach religion officially. The distinctive mission of the Church is to teach religion and so train up in faith in God. The State guarantees liberty in religion. The Church teaches loyalty to the

State. Though officially separate State and Church cooperate for the well being of the child, the State for temporal well being, the Church for temporal and eternal well being. And the Parochial school is the Church's own way of voluntarily serving the interests of the child.

The essential thing in the Parochial school is religion, faith in God and the worship of Him. Right knowledge of God will make the right kind of citizens. Right faith in God will make true citizens of earth and heaven. Therefore the Parochial school stresses religion. Faith in God is fundamental to right living. The faith of the fathers in the language of the children, is the way of the perpetuity of the true faith, and is the spirit and purpose of the Parochial school. This school is not an enemy of the State school. It seeks only to supply what the State school cannot give the child, a true, distinctive, and articulate faith in God, along with its faith in man and loyalty to its country. The fear of God is the beginning of wisdom. To train up the child in the way it should go is the genius of this school. It subordinates language to loyalty to State and to Church. It ministers to body and soul. It trains to earthly and heavenly citizenship. It emphasizes faith and stresses good works. It teaches to seek first the Kingdom of

God and his righteousness, with assurance that all these things of earthly State shall be added unto life. A right faith produces a right life toward God and man.

CHAPTER XI

THE SCHOOL AND COMMON SENSE

1. How many senses are there?

2. What is a common sense school? Who is a full orbed man?

THE personal spirit of man, the candle of the Lord, works out from his personal center through his five senses. Through these five senses of his body he works out upon nature, subdues the earth and has dominion. Through his moral sense, conscience, man regulates his treatment of his fellows and his uses of nature. Through his spiritual sense man thinks of God and worships Him. These seven senses are common to man. Man is a sensuous being. He is consciously alive to the world, to the right, and to the good. He is a moral being. He is religious also. Religiously man works upward, morally he works outward, and physically he works downward. If the five senses rule him he is carnal minded. If the moral sense rule him he is natural minded. If the spiritual sense rule him he is spiritual minded. If man's activities blend all the senses into one harmonious life with the pervasive rule of the spiritual mind, he has the lineaments of

the ideal man. This ideal is found in the Man of Galilee.

As these seven senses are common to man, that school is preeminently the school of common sense which cultivates all the senses.

To cultivate only the physical senses is to train for physical achievement and develop the carnal mind, which is enmity against God. Man is more than an animal. To make the physical preeminent in his training is contrary to the law of God in man and for him. To make manners or morals the chief thing in teaching and training man is to fall short of the divine ideal, and leave man in the realm of the natural mind which knows not the things of the Spirit of God. To over emphasize religion, or the spiritual, in ignorement of the value of the moral and the physical, or either of these, is to cultivate and develop the religious zealot who goes about to establish his own righteousness rather than the righteousness of God. In its order the physical is divine. It is of God. He created the five senses. He gave man earthly environment for their use. Rightly used they are faithful and efficient servants for achievements on earth. To abuse them is to fail in his earthly mission. To neglect the moral training is to carnalize, beastialize man. To over emphasize the moral by ignoring

the religious, is to make man, as St. Paul expresses it, heady, high minded, foolish. Every sense, in its place and rightly related, is of God for a well rounded, full-orbed, zestfully happy man, capable of imparting happiness to others. The intrinsic and divine order for this ideal is religion, morality, physical culture, or, the spiritual, the natural, the carnal; or, the pneumatic, the psychic, the somatic. Each has its place and relation in the divine order, and in that order, is holy. And the school which rightly teaches and trains all in the divine order is truly a school of common sense, in the highest and most comprehensive meaning of the term.

Each sense needs cultivation. To neglect a sense is to weaken it. To weaken a sense is to weaken its testimony. To ignore a sense is to lose its testimony. To lose or reject the testimony of a God-given sense, is to depart from God's way.

The consciousness of man testifies that this material world is. Man's five senses so testify. It is good common sense to so affirm. Man is conscious of being in a material world, and of reaching after it with his five senses. It is good common sense to realize this. Man is conscious of God. His language, his works in building altars and temples, and his offering of prayers, are evidences of this. It is good common sense to recog-

nize this. The common sense of humanity is religious as well as selfish and worldly. The common sense of humanity recognizes this. And the school of common sense demands teaching and training of the common senses of Humanity. These seven senses are universal. They have been since man began to live on earth. God made man so. Through these seven senses God fills man with light and love and life abundant. In Christ He came into the realm of all these senses that man might have life more abundantly. And that school which cultivates the common senses of humanity works with God for the perfecting of man and his fellowship with God. The measure of real success is in proportion to the measure of our working with God.

CHAPTER XII

THE NORMAL SCHOOLS

What is it to be normal?

What is a normal school?

THE weather is normal, we say. His temperature is normal, says the doctor of his patient. His pulse is normal. There is a recognized standard and that which conforms to this standard is said to be normal. A normal life is one that meets the recognized standard of heart-beat and temperature.

A normal man is one who has all the factors of the recognized standard of manhood. A normal society is one that is well regulated, wisely conducted and harmonious, and serves its purpose well.

A normal school is one that occupies its place, sustains right relations to other schools, and does its work well and in harmony with schools of higher and lower grades. That school which conforms to a recognized standard may be called a normal school.

In the normal man there are these four factors, the physical, the intellectual, the moral, and the religious. According to this recognized standard,

that school which educates, trains man in these four things, is doing the work of a normal school. To neglect any one of these four factors of a normal man is to make him abnormal. A school that does this has no moral right to be called a normal school. A normal school, to be truly normal, must be in its place, sustain right relations, and do normal work.

The normal man has five senses for cultivation for physical achievement. Each sense has its place, its relations, and its functions. That school that neglects, or abuses, any one of these senses, is abnormal in its work.

Then there is the moral sense, called conscience, in the normal man. A man without conscience is a monster of frightful mien. The school that neglects the culture of conscience is not entitled to the honorable name of a normal school.

And the normal man is religious. He worships. By worshiping he becomes like the being he worships. In the beginning God, he says. I believe in God the Father Almighty Maker of heaven and earth, the normally taught man says. That school which neglects to so teach neglects the first fundamental element in the normal man, and cannot be credited with doing normal work. The truly and comprehensively normal school cultivates all the

factors of the normal man. Cut the cable that anchors man to God, and smother the conscience, and he becomes a piratic fiend. Atrofy his religious susceptibility and manhood loses its crown. The normal state of man is peace, of society, harmony. War is abnormal. The normal school works with God for peace and harmony.

CHAPTER XIII

THE CHRISTIAN SCHOOL

What determines the character of a school?
What is a Christian school?

IN the Grecian school we think of Socrates, Plato, and Aristotle. In the Roman school we think of Seneca and Cicero and Virgil. In the Jewish school we think of Moses, Samuel, and Solomon. In the Christian school we think of Christ. In the other schools we think of men. In the Christian school we think of the Man. The Greek and Roman schools were a development. The Jewish and Christian schools were a revelation and a development. The former two were schools of the carnal and natural minds. The latter two were schools of the pneumatic mind in the realm of the carnal and natural minds. The Greek school said, Know thyself. The Roman school said, Do something. The Jewish school said, Become like God, worship Him. The Greek school was philosophic, meditative. The Roman school was legalistic, pragmatic. The Jewish school was of faith and hope. The Christian school is of faith and hope and love, the trinity of the perfect life, the life of

God manifest in the flesh. In Him dwelt all the fulness of the Godhead bodily. He spake as never man spake. He taught as never man taught. He is the wisdom of God for man. He of God is made unto us wisdom and righteousness and sanctification and redemption. He is the light of the world.

1. Christ is the source of authority in the Christian school. By Him were all things created that are in heaven and in earth, visible and invisible, whether they be thrones or dominions, principalities or powers, all things were created by Him and for Him. He was before all things, and by Him all things consist. Without Him was not anything made that was made. He knows what is in man. He knows what man needs to make him perfect. Whether the elements be somatic or psychic or pneumatic, He knows them, and how to relate and coordinate them to make man holy and righteous and blessed. Having created all He knows all. All being the creatures of His love He places and relates all for the good of all.

2. By Him all things consist. Having created and related all things He holds all together. In Him all things stand together. The laws of gravity and chemical affinity and of cohesion stand together for the good of the whole creation. Oxygen and nitrogen of the air and the oxygen and the hydrogen

of the water stand together for the good of breathing and drinking creatures. The law of chemical affinity works with the laws of gravity and of cohesion for the building of vital organism. The laws we call physical, mental, moral, and spiritual, all stand together in Christ's school for the perfect man. By Him all things consist. In Him God and man are together. In Him spirit and soul and body are in harmony.

3. The purpose of the Christian school is threefold: First, it is the perfecting of the individual, physically, morally, mentally, spiritually. Each faculty, susceptibility, or factor, of man's personal being, is trained to the maximum of its efficiency. And all these are so harmonized as to be cooperative for a perfect man, full-orbed and well-rounded. Such an one is truly a man of God. All Scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.

Secondly, That man may subdue the earth and have dominion. The intent of God in man is dominion over the earth. And it is only the well developed man in all his faculties that can subdue the earth and have dominion over it. The physical weakling cannot. The mentally deficient cannot.

The morally blurred will not. The spiritually deficient loses himself in the earth and is conquered by it. Only the upright man, whose spirit is the lighted candle of the Lord, can and will subdue the earth. Such a man is the fruitage of the Christian school. Blessed are the meek, for they shall inherit the earth.

Thirdly. To reconcile the world unto God is the mission of the Christian school. All this was done in Christ. God was in Christ reconciling the world unto Himself. Christ is the norm of the Christian school. What He did for the world as teacher the Christian school does for its community. To adjust itself to the thought and love and purposeful life of God is its spirit and purpose.

To accomplish all this the potentially Christian school uses agencies adequate to this end. These agencies are persons whose faith is positively Christian. A doubting Thomas does not receive the breath power of the risen Christ. And by that power man became a living soul to subdue the earth, to forgive sin, and to have reconciled fellowship with God. The mind of every teacher ought to be the mind of Christ. No other mind will harmonize all the elements composing the individual and bring the world into harmony with God. The teacher not in harmony with God in Christ is out

of tune with the Infinite. He needs to learn to sing the song of Moses and of the Lamb. The staff of this song may be Mosaic, the keynote may be of Abrahamic faith, but Christ is the dominant chord. Without Him staff and keynote are without the concord of sweet sounds. The Father says: This is my beloved Son, hear ye Him.

The Spirit of God, who brooded over chaos, came into the darkness, wrought for light and order, in creation, and strove with men, moved and guided prophets and apostles, and made their words the Word of God, glorifies Jesus Christ. In so doing the Spirit guides into all truth and sanctifies in the truth. Christ being the center of Revelation, the One unto whom the Father and the Spirit and the Angels point, the Christian school crowns Him Lord of all.

That school which sees in Christ the Way, the Truth, and the Life for the world, and so teaches, is the Christian school. In the Christian scheme every element is in its place and in harmony with the whole scheme. Among them there is the eternal fitness of things. Everything and every person in his place is most beautiful and useful. Each, then, serves every other and all together are the temple of the living God. Then the song will be Glory to God in the highest, on earth

peace, good will to men. The Prince of Peace shall then reign, and man shall reign with Him. His kingdom is righteousness and peace and joy in the Holy Ghost. Such is the foregleam of the Christian school.

CHAPTER XIV

CHRISTIAN TEACHING

1. What are the two great sources of Christian teaching?

2. What is their relation to each other?

SOME schools teach religion. Some schools teach some things religiously. The Christian school teaches all things religiously. And the clear-visioned, positive Christian school teaches Christ, the center of all things. And this according to the Scriptures.

Some schools teach Christianity. Some schools teach about Christianity. Some schools teach about Christ. And some teach Christ. Some teach Christ as a moral force and lose Him as a Saviour. Some teach Him as a philosopher and lose Him as a sufficient and adequate cause to save from sin. Some teach Him according to the Scriptures and find Him able to save from sin and to crown with life. Such schools teach Christ to be the efficient, creative cause. Whether He be called Jehovah, Lord, or God, they teach that He created all things that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or

principalities or powers, all things were created by Him and for Him. Thus Christ is revealed by St. Paul, the learned philosopher, and revealer, and God-breathed man, as the efficient and final cause of all things. Are they things visible and invisible in earth? They are created by Christ. Are they visible or invisible in the heavens? They were created by Christ. Are they forces or powers in heaven or in earth? They were created by Christ. Are they governmental movements of forces and powers in heaven and in earth? Christ is Lord of lords, King of Kings, and Teacher and Master of all men and angels. Never man spake like this man. Never man knew as He knew what was in man and in earth. Never man had the power creative and formative that He had. Never was there another man so like God. In Him dwelt the fulness of the Godhead bodily. In Him wrought the power of God the Almighty. For Him, and to Him, is the divine event, though far off, to which all creative things move. In Him will be the consummation of the ages. He is the light of the world. He is the light that lighteth every man that cometh into the world. God was in Christ reconciling the world unto himself. In the beginning was the Word, and the Word was with God, and the Word was God. All things were made

by Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men. And beholding His glory, the glory as of the only begotten of the Father, full of grace and truth, the Christian school so teaches.

Many schools teach mostly from what is called the book of nature. For them nature does many and wonderful things. For the positive Christian school, nature is only the veiling or hiding of the power of God. To the school of faith nature's laws are God's laws. Nature's methods are God's methods of working material results, earthly manifestations of spiritual powers. And Christ, the anointed One, is the center of all powers that are in heaven and in earth. He is all and in all yet over all. They express His thoughts. They show His related movements. In Him they harmonize. By Him all things consist, whether it be oxygen and nitrogen to form air, oxygen and hydrogen to form water, or oxygen and nitrogen and hydrogen, and light and life to form woody fiber or fleshly tissue. God in Christ is the former of the rock, Creator of the flower of the field, the framer of our bodies, the Father of our spirits. He, Jesus the Christ, is the light, life, and creative and recreative power in the world. By Him and in Him all things are harmonized with God. In Him

is absolute faith in God and unfailing peace and good will to men. God is love expressed in Christ. God is life abloom in Christ. Christ Jesus is God saving from sin and crowning with life. There is none other name under heaven given among men whereby we can be saved. In Him the Word by whom the heavens were made became flesh, and by Him that flesh was glorified. And by Him all things shall be made new. Is the earth disorganized? Is the law of chemical affinity violated? Is the law of human thought become illogical and unphilosophical? Has the human soul become confused? Have the carnal elements become enemies to God? Has the natural mind become proud and selfish? Has the spirit of man lost the touch of light from God? In Christ all is readjusted and made right. He is our peace. In Him is plenteous redemption, fulness of salvation, and perfect glorification. So teaches the positive Christian school.

CHAPTER XV

CREATIVE POWER LOCALIZED

1. What of localization? In Creation? In Redemption?

IN the beginning God. In the beginning God created the heavens and the earth. Among the fifty thousand stars, more or less, God located the earth. And in the earth God located everything He put into the earth. Everything has its place. In its place it is in right relations to every other thing and every other person. And in its own place everything is perfect or in the way of its perfecting according to its own kind, whether it be monad or man, whether it be minim or the Man of Galilee. In all and through all and over all is God the Father Almighty Maker of heaven and earth. He is everywhere present potentially and spiritually. God is spirit.

This earth, as we know it, has its place in the solar system. As we know the earth it is composed of mineral, vegetable, animal, and human elements. Each element has its place and consequent relations. And its place is given it by its Creator. And in so locating and relating everything God locates His power for that thing or that person.

No creature can do this. Such adequacy belongs unto God. Such knowledge is too wonderful for man or angel. Neither can attain unto it. But man and angel can believe it and so adjust to God as to come into tune with the Infinite God in all His words and works. By the Word of the Lord were the heavens made, and all the host of them by the breath of His mouth. He spake and it was done. He commanded and it stood fast. God's words and works endure in the places and where He doth put them and hold them.

There are the mineral elements, governed by the law of gravity, of chemical affinity, of cohesion, and of adhesion. From pole to pole, from center to circumference, from rock to air, from worm to man, these laws obtain and no man can change them. Man stands or falls with them.

Each mineral element has its place and its relations. Each element is a thought of God mineralized in that place and in those relations. Thus God localizes His power in the mineral kingdom. The power posited there is of God, the Almighty. Adjustment to that power fills with life and beauty and blessing. Antagonism to that power blights, bursts, and blows to atoms. Right adjustment saves. Wrong adjustment destroys. To misplace hurts. To replace heals.

Then there is the vegetable kingdom. Of the many things in this kingdom every one has its place and relations for its preservation and development. Out of its place and relations it loses power and disappears. In its place there are elements to nourish it and the whole earth becomes a thing of beauty, a garden of fruitfulness, and a perennial joy.

The seed of life in the earth is a thought of God for good. Thus God localizes His thought and love and purpose in His works. And for every seed in its place God puts elements for nourishment that it may perpetuate its kind, and be of use to others. Not every plant grows by the same elements. There is appropriate food for each kind of plant. God provides for the rose and the lily, for the corn and the wheat, for the apple and the fig, for the peach and the plum.

So also in the animal kingdom. The life which we call animal is of God and good in its place and relations. This too is a localization of the thought and love and purpose of God for good. And for this kind of life, however manifold its form of manifestation, God has provided suitable food for it. And the animal in its place and feeding on its proper food, is most perfectly formed and beautiful and most useful.

And last, but not least, God has placed human life on the earth, yea, rather in the earth, for no other form of life, thus far named has so much to do in, with, and for, the earth as human life. No other life works so great changes on sea and land as doth man. And in man God localizes His man-thought and love and purposeful power.

But in locating this man-life God spake and breathed into him the breath of lives and man became a living soul. This man-life could hear God's voice, could see God, to receive God's thought and love and will, and tell them to another. Man is a living soul, a spirit like God, located in a body in space, in an earth full of lives of earthly location, to have dominion. In human form God posits His highest and holiest thought and love and purpose for fellowship. God is love. Love seeks fellowship. The love of God is attractive. And it was in man God said, And I, if I be lifted up, I will draw all men unto Me. And in this form of man localized dwelt all the fulness of Godhead bodily. In Him is the potential presence of God that reconciles the world to its Creator, and makes all things new.

All this is more than natural. It is both natural and supernatural. Each positing of the power of God wrought effectively in its own place and for

its God-given mission naturally. Step by step God localized power from dust to breathing man, but each advanced step was a superinduction upon and into a prepared condition for it. God created all things and gave to everything its own nature and place and relations and laws. All these creations center in Man, the Man of Galilee. All God's words center in and cluster about Him. He, of God, is made unto all wisdom, righteousness, sanctification, and redemption. Of Him and through Him and to Him are all things. He is the Alpha and Omega, spoken out in the language of man placed on the earth. And this not by nature, but by Him who is the Creator and governor of all nature.

CHAPTER XVI

CAUSES AND CONSEQUENCES

What of the law of cause and effect? For evil? For good?

THERE is a law of cause and effect. It pervades everything. It operates in and through every creature. It works in the mineral kingdom. It is in evidence in the vegetable kingdom. It is effective in the animal kingdom. Human life experiences it. It is the continuity of the will of God affecting all persons and things. There is no escape from it. In the beginning God. He is the first cause. He is adequate cause. He works in all, through all, and rules over all for final results. He is final cause as well as primal cause. He is the First and the Last, God over all blessed for evermore. Of Him and through Him and to Him are all Things. To Him be glory forever. Amen.

To ignore God, in the operation of this law, in any realm of creation, is to lose anchorage and be tossed to and fro by every wind of human teaching, or doctrine. Without such anchorage man is like a ship at sea without anchor or rudder, tossed by the waves and driven by the wind. But if man

be set deep in God by faith that works by love, the power and wisdom and love of God makes all things work together for good.

Then there are secondary causes. These causes are in the realm of the creature. Man is more like his Creator than any other creature. He can act more like God than any other creature. He can produce more effects than any other creature. But as working cause he is secondary. All his acts are under the reign of God's law of cause and effect. There is no escape from this operative law of God. If man, as personal spirit, turn toward God, certain effects will follow. If he turns from God certain effects will follow. The consequences are determined by man's attitude toward God. Man's choice of attitude determines results. God's law of cause and effect works out consequences. In and through this law God is supreme over all.

The law of cause and effect has to do with more than matter. Material things show us the law of gravity, the law of chemical affinity, and the law of cohesion. To ignore the law of gravity is to suffer physical hurt. The man who steps over a precipice steps to physical death. The man who ignores the law of chemical affinity in the use of foods and medicines works hurtful consequences and painful death. To ignore the law of cohesion

is to build poorly and cause wreckage. Why? Because of the law of cause and effect, which pervades all and works through all. The body of man with all elements composing it, is subject to the law of cause and effect.

And so too is the soul of man subject to this law. Man's thinking is effected by this law. Thoughts have to do with effects. Feelings have to do with effects. Thoughts and feelings move the will. The will chooses a course of action. The law of cause and effect runs through all. Thoughts obey it. The will obeys it. The whole soul works according to this law.

The personal spirit of man is subject to this law. The spirit of man is the candle of the Lord. The spirit of God lights the spirit of man and God says to man, Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven. Note the words *"so shine"* and the motive in the words, *"that they may glorify* your Father who is in heaven." Under the causative law of God man is a causative power. God's law of cause and effect works through man and over man—yea, over all creatures.

By this law an angel fell from God and became a devil. By this law men may become devils. By this law men may become angels, messengers of

peace, and good will among men on all the earth. By this law men fall into the depths and ships sink to the bottom of the sea. By this law wars arise and chemical elements destroy. By this law history of man on the earth is writ in blood. By this law the bottomless pit was formed and the word *Hell* spelled out to express the most awful consequences. On the other hand by this law of God man may arise out of sin, may walk in the light of the Lord, become like God, and have fellowship with Him in the earth and in the kingdom of Heaven. God is love and adequate cause for all this.

CHAPTER XVII

ADJUSTMENT

Why adaptation? Why adjustment?

ADAPTATION is good. Adjustment is better. Adaptation looks manward and leads childward. Adjustment looks to the law of God and leads Godward. He is a wise teacher who adapts his teaching to men and to children of men. He is a wiser teacher who, in his adaptation, adjusts to God. The teacher of adaptation interests the taught, but is in danger of drifting out into the human and materialistic current. The teacher of adjustment not only interests, but benefits the taught, for he leads more surely to God, the source of life and power. To help to adjustment is a most effective and blessed work. It leads to a true knowledge of God and fellowship with Him. And this is life eternal that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent.

Adjustment to God's law of gravity saves from wreck and ruin. Adjustment to God's law of chemical affinity saves from pain and death. Adjustment to God's word of truth saves from dis-

appointing error and chaotic confusion. Adjustment to God's law of life saves from death, even from death eternal.

By adjustment to God's law of gravity, the artisan and the architect build well houses, temples, monuments, that stand for ages. He who adjusts not to this law will labor in vain. If the Lord build not the house they labor in vain that build it. God's law of gravity will tell the truth. It pays to work with God.

The agriculturist who adjusts to God's law of chemical affinity gathers rich harvests. By this law of chemical affinity the different qualities of earth are formed, and every seed is supplied with its own suitable nourishment. Adjust the seed to God's law of chemical affinity for it and its growth and fruitfulness is assured. Adjustment ought to be the watchword of every farmer and florist, and of all who seek to improve the products of earth. Adjust to God's laws for the life and He will do the rest.

And how about the physician and surgeon? Why are they needed? Because of needed adjustment. What is their mission? Chiefly adjustment. He is the wisest and most successful physician who adjusts the proper chemical elements for the sustaining and nourishing of life. Let there be right adjust-

ments of right elements for the life, and God through His law of chemical affinity, vital and non-vital, will do the rest. Let the surgeon make right adjustments to life's conditions, God's own power in the life and for the life, will do the rest. The best that man can do is to rightly adjust. God says, I am the Lord that healeth thee. Man may adjust, God healeth.

The same is true of the soul. Let man adjust his thought to God's word of truth and he will know the truth and the Truth will make him free. Let man adjust his love to God's word of love (Christ) and he will become pure-hearted and see God. Let man adjust his will to the Will (Law) of God, and he will know of the doctrine.

Adjustment to God in nature will enrich the products of nature. And these products will be in proportion to the adjustment. Perfect adjustment means a perfect product. Partial adjustment means partial product. No adjustment means no product. Let us adjust.

Our life, physical, intellectual, moral, spiritual, temporal, and eternal, depends on our adjustment to God's laws for these very things. And what is true of the individual man is true of the nation, yea, of the world of humanity. And the schools

of the world and the school for the world, should not teach adaptation less, but adjustment more. Thereby will come righteousness and peace and joy and gladness in and through the whole world.

CHAPTER XVIII

WHERE THE SUPREME WORD OF GOD IS

What is the nature of God's word?

When do other words become God's word?

THE Word of God being of such supreme efficiency, where is it?

1. It is in the breath of God. By the Word of the Lord were the heavens made and all the host of them by the breath of His mouth. And when God created man He breathed into man the breath of lives and man became a living soul. God's Word is a creative Word, a breathing Word, a life-giving Word. It is spirit and life. It is of God who is spirit and comes upon man and into man by the breath of God. Through it man hath breathing life. By it man becomes a living soul, not a dying soul, to live forever in fellowship with God.

2. It is in the air. Man hears it as God and man speak it. It is in the voice of God and man. The ear of man can receive it. Through the ear of man the soul of man can receive it. Through the air the intellect can receive the thought-Word of God, the heart can receive the heart Word of God, and the will the purposeful Word of God.

By His Word God created the air and formed it of oxygen and nitrogen, and formed the ear to receive His Word through the air. The Word of God is the means of creating the air and ear and the soul and so relating them as to give life to man in a blessed affinity.

3. The Word of God is in the spirit of man. God is spirit. Man is essentially spirit. Between the spirit of God and the spirit of man there is an affinity. The spirit of man is not at rest without fellowship with God. The Word of God is the means of this blessed fellowship. God gives His Word to man and man his word to God, and this is a holy communion. And for man a most blessed communion. The breathing spirit and soul of man is of the breathing Word of God and reciprocal love is sealed by the word of both. The spirit of man rests in faith in God's Word, and is in peace divinely serene and blessed. Through the Word of God man's spirit and soul and word are filled with the thought and love and will of God, and there is the kingdom of heaven which is righteousness and peace and joy in the Holy Ghost.

4. The Word of God is in the word of man, first, creatively. By the Word of God every element composing man was created and organically related.

Every organ of man, in spirit and soul and body, was formed and adapted and adjusted, by the Word of God. Every element of the big world outside of man was created and related and adjusted and adapted by the Word of God. And when man lets God's Word guide him, he becomes so adjusted to God in spirit and heart purpose as to be filled with the spirit of God. Then the spirit of God fills and dominates the word of man so that it expresses the truthful thought and love and purpose of God. Such a man is a prophet of God. He speaks for God. He is moved and guided by the Spirit of God. If he writes, his words are God-breathed. Such are the words of Holy Scripture, the Bible. All Scripture, given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.

Thus the Word of God comes to us in The Book. And that Book is the result of the presence and power of the Spirit of God over the spirit of man, over the soul of man, over the body of man, and over material elements, through the creative and governing Word of God.

Thus, too, the language of man becomes a redemptive and saving power. And it is not pre-

sumption, but almighty truth to say that thus the words of any creature, from holy angel to devil, may become a means for the triumph of truth, for the salvation of men, and for the glory of God. And so it is in the Bible, the Word of God.

5. In incarnate Word. In the beginning was the Word, and the Word was with God, and the Word was God, and became flesh. This is the climactic Word of God. In this Word center all created elements, material, and spiritual. In Him dwelt the fulness of the God-head bodily. In Him is the light of the world. In Him is the life of all lives. Out of Him God is a consuming fire. In Him is propitiation for the sins of the whole world. Adjusted by faith in this Word, all the words of all men, though the languages be thousands, may become the Word of God. All things were made by this Word, and without Him was nothing made that was made. No other name is given under heaven among men whereby we can be saved. He is the eternal, infallible, absolute, Almighty Word, true God and true man, in whom infinite harmony and everlasting peace can be realized. Such is the Word for the world. And such is the Word for the school for the kingdom that shall have no end.

CHAPTER XIX

HOW AND WHY THE WORD OF GOD IS THERE

Who is the supreme Word of God? Why is He the supreme Word?

HOW came the Word of God where it is? Why is it there? These questions have been answered in part. A further answer follows.

God, as creator and father, and preserver, and redeemer and Savior, is the adequate cause. Every effect has an adequate cause. Every law has an administrator. Unchangeable laws have an unchangeable creator and administrator. The cosmos with all its creatures and laws, has an adequate cause. Man is not that cause. Angel is not that cause. The devil is not such a cause. God who is light and love and spirit, is adequate cause. He is the creator and governor of heaven and earth. All creatures are conditioned and related by Him. His laws dominate all creatures, whether we call them mineral, vegetable, animal, human, angelic, or diabolic. And those laws are no respecter of things or persons. No creature can change them. Adjust to them and the weal of the creature is conserved. Transgress them and the woe of the creature is sure. Is it the law of gravity? Of chemical

affinity? Of cohesion? The law of life? the law of mind? the law of love? the law of will? the law of personality? the law of spirit? every creature is in and under law adapted to its nature and relations. And the creator and governor of that creature by law is God, the Father Almighty, Maker of heaven and earth.

God breathed and spoke and the cosmos was. His spirit moved upon the face of the waters. He spake and there was light. He spake again and again and again and again the creature was. Seven times He spake and seven times the creature was, and law prevailed. All was very good. The morning stars sang together. There was peace on earth, good will to men.

That breath and Word of God breathed and spoke in man. God breathed into him the breath of lives and man became a living soul. Man could talk with God in a breathing and articulate language. He could echo God's voice. God created in him organs for articulate speech and breathed into them the breath of lives. Now man, the living soul, thinks God's thoughts after Him, reciprocates God's love, receives God's law, speaks forth words like the very Word of God. Fleshly and material organs, God's own creation in man, vibrate with breathing life and words articulate come forth.

God-created and God-breathed man talks like God. He is God's own image. He is capable of acting like God. In him the world elements and world lives are elementally epitomised. Man is the glory of all.

In him and through him all are cosmos. In man all creatures have their goal. If man goes wrong all creatures are affected. If man goes right all creatures are helped for the right. And the man who is in harmony with God and fulfills all righteousness, is the one who is preeminently the Word of God. Only the man in perfect harmony with God in all things and in all time can express the true and perfect Word of God. He who was in the beginning with God, and by whom all things were made, and who fulfilled all righteousness from God even unto the ultimates of human life in earth and on earth, can be and express the pure and true Word of God, the creator and governor of heaven and earth. Such a one is qualified to be the Teacher of all teachers and learners. And such an one was the Man of Galilee, the Carpenter of Nazareth, who did no sin, neither was guile found in His mouth. He spake as never man spake. He is God's own ideal for all men. In Him God came into human life in all His fullness for the whole world. He is the Way, the Truth, the Life. He is God manifest in the flesh. In Him man becomes truly God like. He is the supreme Word of God.

CHAPTER XX

THE CHRISTIAN SCHOOL'S SUPREME WORK

What is language? What is word language? What is the greatest word language?

CHRIST is the center of gravity for the spirit of man. And I, if I be lifted up, will draw all men unto me. Christ lifts up. The true unfolding of life is upward. Christ is the Life of lives. He is the ante-type of all lives. He is the life of the world. To be rooted and grounded in Him is to grow outward and upward. He is more than the pearl of great price. He is the lily of the valley. He is the lamb of God. He is the Mighty Man. He is king of kings. He is the Mighty God. To be drawn to Him is to move to the divine center of the whole world, to come into one's own place, into right relations to every other, and to become like God.

Christ is the adjusting, harmonizing power of all things. By Him were all things made that were made. By Him all things consist, stand together. By Him the law of gravity and chemical affinity and of cohesion are harmonized for the manifestation of life in material forms and relations, whether

it be vegetable, animal, or human forms and relations. Yea, more than this. By Him angels and men, heaven and earth, God and humanity are harmonized. He is the key that unlocks the many mansions of our Father's house. He is the radiating light of all those mansions. He is in the breathing ozone of all. He is the way, the truth, the life of all. In Him all those mansions are eternal homes for all who breathe the life eternal. By Him all things consist on earth and in heaven. All things were created by Him that are in heaven and that are in earth, whether they be thrones or dominions or principalities or powers, and by Him all things consist. In Him and by Him and through Him the kingdoms of this world, mineral and vegetable, and animal and human, become the kingdom of heaven. Seek first the kingdom of heaven, He saith to His school.

And what are the means through which Christ gives power for so great a consummation? It is His own word. He spake and it was done. He commanded and it stood fast. He said, Let there be light, and there was light. At His word the waters were gathered together, the dry land appeared, the seeds of lives grew, the moving creatures moved in the seas and on land, and man breathed and looked up to his Maker in loving communion. Every

thing was very good. Such was the result of the creative Word that had the breathing and life-giving power of the Almighty in it. By the Word of the Lord were the heavens made and all the host of them by the breath of His mouth.

He who created, placed, and related all things by His Word can govern all things by His Word. His Word, like himself, is the same in thought and love and power eternally. His Word endureth forever.

What is His Word? It is His own expression of himself in thought and love and purpose. It is more than this. The mineral kingdom, with all its elements in earth and water and air, is this. The vegetable kingdom, with all its seeds and flowers and fruits, is this. The animal kingdom, with all its moving creatures in sea, on land, and in air, is this. What more? It is more than a voice. It is more than voice power. It articulates voice power. And yet more than this. It is lettered voice power articulated. It is God power voiced and articulated and lettered. Its power is creative, governmental, regulative, reformatory, regenerative, sanctifying, glorifying, God in language.

Then how about the word of man? What is its power? Its power is human. As the heavens are higher than the earth and God's ways higher than

man's ways, so is God's Word higher and mightier than man's word. Man may talk like God, for God made man to talk to Him, but man's word is man's articulated and lettered expression of himself, while God's Word is the articulated and lettered expression of Himself. Man is finite. God is infinite. Man is dim in vision, God sees all things. Man knows few things, God knows all things. Man is weak in power, God is Almighty. Man has the limitations of a creature, God is the Creator of all things and gives to every thing its place and relations. He is spirit and is potentially present every where beholding the evil and the good, working out the destiny of all according to His creative and governing Word. He is God over all, blessed forevermore. Heaven and earth may pass away, but His Word shall not pass away. And to give this word to all nations is the supreme work of the School.

CHAPTER XXI

THE SCHOOLS AND THE WORD OF MAN

Why so many languages? Whose words are they? Why does man's word stress nature?

IT has been estimated that there are twenty-four hundred varieties of the word of man, that is, articulated voicings and lettered and dotted records of the thought and feelings and purpose of man. Of all the creatures of God he only has such a history. He talks, writes, engraves, scores, chisels, his thought and ideas, so making and recording history. Only he of all creatures makes literature. He puts his life into letters. His vocal organs articulate. His hand records. His eye scans and notes, discriminates. His spirit is the candle of the Lord. God is light and shines upon his spirit. The Spirit of God breathes upon his spirit. The power of the Highest is focalized upon him. All creature elements are concentered in man. All speak in and through him. God is the adequate cause of such speech and such records of soul, powers and capacities. Ultimately, all man's powers, organs, faculties, are God's for fellowship with His creatures. The efficient cause in all this is God. Man is God's agent, his organs are God's

instruments for voicings and recordings of thought and feeling, and will and words and deeds.

The spirit of man is like unto a prism refracting the light of God, the thought and the love and the will of God. Those refractions are many times seven fold as the pure thought of God passes through the prism of the spirit of man. Twenty-four hundred languages and dialects, and more than seventy times seven thousand colorings of thought result. And these results are of God, but graciously credited to man. The creative thought power, the light, is God's, but as it passes through the personal spirit of man, God says, Let your light so shine before men that they may see your good works and glorify your Father who is in heaven.

In the midst of these refractions of truth and of their blendings and inter-blendings so varied in language and shadings of thought, some men become confused, vague, uncertain, doubtful, and in course of time, and from habit of thought, become self-centered, agnostic, atheistic. He loses divine anchorage, floats out to sea, heavy fogs envelop, then high waves roll, and he is tossed high and let down low, seeing and feeling only the waves. Neither sun nor moon nor stars give him light. Looking at things which appear to the five senses, noting changes of thought and feeling and plans and words

and deeds, he may conclude that soul is an effect of material conditions and relations. Or if there are forces behind the material phenomena, he may conclude that there are gods many, and he spells out polytheism. For it is a fact of history and of consciousness that man cannot get away from God and be at rest. The breath of God is in him, the Spirit of God strives with him, the eye of God is upon him, the finger of God touches him, and his best and worst thought cries out for God in filial love or in mad hate most profanely.

Looking at the language of man, in the schools it is the wonder of the world, for its manifestations and variations. It describes, classifies, and relates earth, sea, air, and the stars of heaven. It tells of mineral, vegetable, animal, and human kingdoms. It tells the chemical analysis of nearly every element in every one of the kingdoms. The rock, the drop of water, the air, are analyzed and every element named. The plant is dissected, each part analyzed, classified, and named. The animal is caught, dissected, chemically analyzed, classified, and all and every part and every element named. And man tells about himself in anthropology, physiology, anatomy, hemorology, neurology, and psychology. The proper study of mankind is himself and the world in which he lives. And his word tells in

books without number what he has thought and felt and wrought in the wonderful world in which he lives, makes exploits, subdues, and has dominion.

Another wonder is that man's word in the schools attributes all the forces and their processes and results, in all the kingdoms of this wonderful world in which man lives, to *Nature*. Nature does this and that, thus and so, in the books of man's word. Is it a study of the mineral kingdom? Nature forms the angles of the crystal and globes the drop of water and combines elements. Is it a study of the vegetable kingdom? Nature is instinct with life and forms leaf and flower and fruit. Is it a study of the animal kingdom? Nature makes the animal do this and that and go here and there and move in such a manner. Is it a study of man? His body is analyzed, his instincts are noted, his mental habits stressed, and all are attributed to Nature. What is this wonderful thing called Nature? Write it with a capital. In the schools of man's word it has power, determines all processes, regulates movements, makes adjustments, relates forms and forces, determines destinies. Is Nature the god of the schools of man's word? Is Nature adequate cause for the school, for its teacher and his word? Is an impersonal thing adequate cause for personality? Then why so teach?

CHAPTER XXII

THE SCHOOL AND THE WORD OF GOD

What is the goal of the school? How attain that goal?

WHEN man utters his own thought and feeling and purpose in words, that utterance is the word of man. When man utters the thought and feeling and purpose of God that utterance is the Word of God. In form and phrase it may be human, angelic, or even Satanic, but in intent and content it is divine. The purpose of God in content and organ for utterance makes the utterance the Word of God. The intent of God by His Spirit, dominating all the contents of the Bible, makes the Bible the Word of God. And Jesus the Christ, being the concentering of all those contents, He is the WORD of the Word of God. As all other persons, be they angels, men, or devils, are subject to Christ, so the word of all these is subject to the Word of God. God in Christ is God over all blessed forevermore.

In the beginning God. In the beginning God created the heavens and the earth. By the Word of the Lord were the heavens made and all the host of them by the breath of His mouth. He spake

and it was done. He commanded and it stood fast. Suns and planets keep their places. The laws of gravity, of chemical affinity, of cohesion, of inorganic and of organic bodies, of light and life, are the same from the beginning. Like God himself they change not. Yea, He spake and it was done. He commanded and it stood fast. And it stands forever.

In the beginning was the Word, and the Word was with God, and the Word was *God*. All things were made by Him, and without Him was nothing made. In Him was life, and the life was the light of men, saith St. John in the first chapter of his Gospel word.

In whom we have redemption through His blood, even the forgiveness of sin, who is the image of the invisible God, the first-born of every creature, for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by Him and for Him. And He is before all things, and by Him all things consist. And He is the head of the body, the Church, who is the beginning, the first-born from the dead, that in all things He might have the preeminence, saith St. Paul in the first chapter of his letter to the Colossians.

In the Word of God Christ is supreme. The law of the subordination of the lower to the higher has its culmination and crown in Christ. The mineral kingdom is subordinate to the vegetable, these are subordinate to the animal kingdom, and these three are subordinate to man and to Christ. He is Lord of lords and King of kings, that in all things and over all creation He might have the preeminence.

According to the Word of God Christ is the center of all for humanity. Moses and the Prophets spake and wrote of Him. Apostles and Evangelists spake and wrote of Him. The Holy Spirit so moved and guided them to speak and write of Him. Holy men of God spake as they were moved by the Holy Ghost. All Scripture given by inspiration of God (God-breathed) is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. And this perfection and equipment center in Christ as their goal. He is the Way, the Truth, the Life. In Him dwelt all the fulness of the Godhead bodily. No other name is given under heaven among men whereby we can be saved from sin. He is the righteous One. He is the image of the invisible God. He is God manifest in the flesh. The burden

of the Word of God centering in Christ is, Look unto Me and be saved, all ye ends of the earth.

And Christ is the center of Creation. By or through Him were all things made, and without Him was nothing made that was made. Everything in the mineral kingdom, as to its nature, form and laws governing it, is an expression of His thought and love and purpose. He is the Pearl of great price. He is the Water of life. He is the Star of hope. He is the Sun of righteousness.

Everything in the vegetable kingdom receives its life and law, its form and beauty from Him. He is the seed of the kingdom of heaven. He is the Rose of Sharon and the Lily of the Valley. He is the Balm of Gilead.

The animal kingdom has its living forms, its blood and organisms, its real and typical mission through Him. He is the Lamb of God slain from the foundation of the world. The dove of peace hovers over Him. Under His reign the lion and the lamb lie down together, and the bear and the fatling feed together. The little child shall receive no hurt from the serpent.

In the human kingdom His voice is heard, His Word is life, His law is love. In Him God shows His milder face. In Him God becomes flesh, and speaks as never man spake. In Him breathes the

life and love of God. In Him righteousness and peace kiss each other. In Him the law of creative love is exemplified. In Him God and man are one in spirit, love, life. Under His reign men learn war no more. Nations beat their swords into plowshares and their spears into pruning hooks and dwell in peace and good will. For unto us a child is born, unto us a son is given, and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of peace, and of his government and peace there shall be no end upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice from hence forth even forever. The zeal of the Lord of hosts will perform this.

CHAPTER XXIII

TWO VISIONS—THE SOMATIC AND THE PSYCHIC

What is the somatic vision? What is the psychic vision? Are they sufficient?

THERE are three view points in human life. The first view point is that of the body, and it is called the somatic view point. It might be called the view point of the five senses, but as more than eighty percent of our knowledge is acquired through the eye, we name this the somatic view point, or the somatic vision.

In this vision we see all material phenomena. Here we survey the whole mineral kingdom, all the vegetable kingdom, all the animal kingdom, and all the human kingdom in the earthly body. All natural phenomena of material form come into view here. Here our learning begins and our vision enlarges as we progress in learning. Here is the field of all our material sciences, from geology to astronomy. Here we discover the laws of gravity, of chemical affinity, of cohesion, the law of cause and effect, the forces centripetal and centrifugal. Here the mathematical sciences are formulated and mathematical numbers make their array. Here

light and darkness blend and interblend and show us pictures in earth and sky. Here life unfolds and weaves forms and paints colors and gives visions of beauty and of glory. A wonderful world is here seen and wonderful man sees wonderful things and makes wonderful portrayals of his visions wonderful. He talks about them, writes about them, and engraves them. No other creature has such a vision, though many others have eyes as beautiful to natural vision. But they do not tell it nor do they write it for our learning. Only man, wonderful man, has this wonderful somatic vision and can make so much of it. Why this? There is an adequate cause for this. What is that cause? It is soul power. This power holds thought, trembles with feeling, chooses and fixes purpose and works wonders. This seeing of thoughts, of feelings, of choices, and plans, and achievements, we call psychic vision. It might be called metaphysical vision. Here appear philosophical systems. Here is traced the philosophy of history. Here are discovered causes back of material phenomena. Here is the field where intellect is seen to be mighty and bold, making exploit, classifying discernments, relating concepts, deducing conclusions, warming in interest, burning with fervor, choosing with determination. Here theories are conceived before they

are born for somatic vision. Here systems are formulated before they are wrought out in objective demonstration. Here battles are fought before men are clad in material armor for somatic vision. Psychic vision is the major general of the hosts of the somatic vision. Here material phenomena are mustered and martialed for higher utilities. Here higher ideals are seen. Here moral qualities appear. Here world ideals loom into view. Here national ideals become international. Here selfish love becomes neighborly. Here altruism buds and philanthropy begins to blossom. Here Jew and gentile, Greek and barbarian, and men out of every nation under the sun, whether they be white, yellow, red, or black, discover interests in common. The rainbow encircles all with its beauty. The earth feeds all with its bounty. The fountains quench the thirst of all with their waters. The rivers wash the hands of all. The sun shines for all. The rains fall for all. All have visions of the true and the beautiful and the good. Nature is seen to touch all much alike as if all were kin. All have kindred thoughts expressed in words and deeds and feelings that call forth kindred sympathies. One touch of nature and a breathing deeper than natural eye can see, call for a smile and mutual recognition. A deeper touch than that seen by the

eye somatic, or seen by the mind most brilliant, is felt. The touch of a hand unseen, a breathing of a power deeper than air, the yearning of a life deeper than the beating of the heart, is felt. The spirit of man seeks light. Why? Because there is a light given. Scintillations of Him are seen by the soul. Shadowings and symbols of Him have been seen by the eye of the body. As the hart panteth after the water brooks, so panteth my soul after Thee, O God. But no man by searching can find out God. The somatic life cannot see Him. The psychic eye cannot find Him. Then how can the heart rest in Him? Behold, behold, He comes to the heart by His Spirit. God is Spirit. And the spirit of man is the candle of the Lord. Between these spirits is the creative and living and blessed affinity. Eureka! eureka! I have found it! I have found it! God who is Spirit hath come to me. And God is light.

And here is the vision of His coming. It is the Pneumatic Vision. For what man knoweth the things of a man save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. And we have received, not the spirit of the world, but the spirit which is of God, that we might have the things freely given to us of God. Which things also we speak, not

in the word which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things. 1 Cor. 2. 11-15.

CHAPTER XXIV

THE PNEUMATIC VISION

What is the pneumatic vision? What is the relation of the Spirit to the creative and redemptive process? Who is the central historic personage?

IN the beginning God created the heavens and the earth. And the earth was without form and void and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. Genesis 1. 1, 2.

Note the words earth without form, and void and darkness. Note also that the Spirit of God moved upon the face of the waters. Before the Spirit came there was darkness, there was voidness, chaos. After the Spirit came light appeared, order prevailed, life became manifest, human life crowning all. Such is the view point of the Spirit of God in the creative process. This is the Pneumatic vision of the creation.

The Spirit of God moved upon the face of the waters, brooded over the waters. The Spirit came into the earth and had to do with elements material. Then the Spirit strove with man (Genesis 6. 3), moved and guided Prophets so that they heard and

saw the Word of God, had vision of God and of men, especially of Israel. Prophecy came not at any time by the will of man, but holy men of God spake as they were moved by the Holy Spirit. Moved and guided by the Spirit a Prophet said a virgin shall conceive and bear a son, and his name shall be called Emmanuel, God with us. And Jesus the Christ was conceived by the Holy Ghost and born of the Virgin Mary. And Jesus grew in wisdom and in stature and in favor with God and man. The Spirit abode upon Him. He fulfilled all righteousness. He spake as never man spake. He finished the work the Father gave Him to do. He gave his life a ransom for many. He rose from the dead for our justification. He ascended into heaven for our glorification. The Spirit came according to His Word of promise and according to prophecy. The Spirit moved and guided men to speak in languages envisaging Christ. To move and guide believing and obedient men and to so envisage Christ in the language of men, even all the languages of all nations, is the Spirit's indwelling work. When He came in pentecostal power He came to abide with the Church of the living God, the pillar and ground of the truth, for this very purpose. He guides into all truth. He glorifies Christ as the center of all revealed truth, and as

the radiating center of all creative and redemptive truth. And to so envisage Christ in language spoken and written is the work of the abiding presence of the Spirit in the Church. Of more than twenty-four hundred languages and dialects Christ is now envisaged in more than five hundred. To make Christ heard in the voices of men, to cause Christ to be seen in the languages of men, and so to work faith in men and bring them into fellowship with the Father and with his Son Jesus Christ and with one another, that the blood of Jesus Christ may cleanse them from all sin, is the consummate work of the Spirit. Christ, the historic Christ, is the objective center of all the Spirit's work. Christ, the historic Christ, is the center of the voice of Heaven saying, Hear ye Him, and the Church is the divinely appointed agency to give the Word, the Christ envisaging Word, to all nations. Such is the vision given us by the Spirit of God.

The illumination from within is of the Spirit. The revelation from without is of Christ. The light within is the Spirit's shining. The light without is Christ's shining. Christ is God's revealment unto us. The light is God's illumination within us. The Spirit within helps our infirmities. Christ without removes obstructions and shows us God. This is the way of the triune God. This

is the way of the Spirit of God. By the Spirit Christ was conceived and became the son of man. By the Spirit the Word became flesh. By the Spirit holy men beheld the glory of God in the face of Jesus Christ. By the Spirit we behold the glory of Christ as the glory of the only begotten of the Father, full of grace and truth. By the Spirit we have the record of what the Prophets, Apostles, and Evangelists said concerning Christ. By the Spirit we see Christ the center of this record. By the Spirit this record has been preserved for our learning and comfort. By the Spirit we are quickened and illuminated so we can see the thought and love and purpose of God in and through the record.

Visions of the presence of God in His Word and in His Works are the results of the Spirit's presence and help. Through the Word recorded the Spirit shows us visions of the kingdom of heaven, the Kingdom of righteousness, and peace and of joy. And by the help of the Spirit, all the beauties of our somatic vision, all the glories of our psychic vision, are refractions and glintings and glimmerings of the beauty and glory yet to be revealed. By the Spirit through the Word Christ is formed in us the hope of glory. By the Spirit through the Word and the Sacraments of the Word, we become

partakers of the divine nature and receive visions of the new heavens and the new earth full of the glory of God. And by the Spirit we hear echoes of the voice saying, Behold I make all things new. And I, John, saw the Holy City, the New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the Tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain. For the former things are passed away. Revelation 21. 1-4.

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen and Amen.

CHAPTER XXV

RESTITUTIONAL EDUCATION

GOD is light. He said, Let there be light, and there was light. God, who commanded light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. And we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. And beholding the glory of the Lord in the face of Jesus Christ, we are changed into the same image, from glory to glory, even as by the Spirit of the Lord.

God is Spirit. He is the Father of our spirits. As a father pitieth his children, so Jehovah pitieth them that fear Him. Our Father who art in heaven, hallowed be Thy name. Thy Kingdom come, Thy will be done in earth as it is done in heaven, spontaneously, universally, joyously.

God is love. His name is love because His nature is love. He is the same yesterday, to-day, and forever. He is without variableness or shadow of turning. His years have no end. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from ever-

lasting to everlasting, thou art God. Trust ye in the Lord forever, for in the Lord JEHOVAH is everlasting strength. Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee.

God who is light, who is Spirit, who is love, and love forever, is the Creator of heaven and earth. In the beginning God created the heaven and the earth. The earth was the creature of love. Every element of the earth, every law governing these elements, was love. Love pervaded all, related all, governed all, worked in and through all and over all. God is love.

The record verdict in the Word that abideth forever is that all was very good. Man was upright. Man's body was beautiful, sound, strong, for subduing the earth. His soul was the breath of God. His spirit was the candle of Jehovah. He was holy, and could talk in love with His Creator. Nature around him was beautiful and fruitful. Nothing destroyed in all the earth. The smile of God was upon all. The peace of God breathed upon all. Righteousness possessed all. Joy filled all. To heaven's voice of "Very good" Earth responded *Amen.*

How can man become upright once more? How can Heaven so smile upon earth again? How can

Earth be made to so reflect the smile of God again? How can the *very-good* of God become again the joy of the whole earth? Here is God's own answer by His Spirit through His great Apostle. And He shall send Jesus Christ which before was preached unto you, whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy Prophets since the world began. Acts 3. 20, 21.

The way for man and the whole earth to realize their pristine glory is in and through Jesus the Christ. In Him the word of promise can be fulfilled. In Him the word of prophecy can be realized. In Him the kingdom of heaven can be reestablished on earth. In Him man can become upright again. In Him the Truth, though crushed to the earth, will rise again. In Him the divine nature glorifies the human nature. To receive Christ is to receive more than the thought and love of God. It is to receive the divine nature through the glorified humanity of our Lord. It is to receive the Spirit of God through the glorified humanity filled with all the fulness of God. For in Christ center the teachings of all the Prophets from the beginning of the world. In Him center all the promises of God since that sad evening in Eden. In Him the works of God are complete for the

world. In Him perfect righteousness is offered. In Him all power in heaven and earth is available for man's salvation. He is the Word of God by whom the heaven and the earth were made. He is the Way, the Truth, the Life, even the life eternal. And this is life eternal, to know the true God, and Jesus Christ whom He hath sent.

And to give this knowledge, and to foster this faith is the mission of the Church of the living God, the pillar and ground of the truth. To her the oracles of God were given. To her the Spirit of God was given to abide forever, and to guide into all truth. Yes, all truth, of which Christ is the center. Commissioned and commanded by Christ to teach all nations, the Church is God's School Master to bring the world to Christ. Having received the Holy Ghost she has been endued with power from on high to give the Word of God to all nations. Upon her is the divine behest. To her God gave His Word for the world.

And there are three ways for her to do this. First, by preaching the Word. And as ye go, preach, said Jesus. Preach the Word, saith the Holy Spirit, through St. Paul.

Secondly, by teaching. Go, teach all nations, said Jesus. Teach them all things whatsoever I have commanded you. He commanded to baptize.

He commanded His disciples to eat the bread He gave them, and to drink of the cup He gave them. If ye love me, keep my commandments, He said. As my Father hath sent me, even so send I you, He said. To teach all things Christ commanded is the repeated command of the Lord to His Church against which the gates of hell shall not prevail.

Thirdly, whether by teaching or preaching the chief thing is the giving of the Word of God to the nations. And what is that Word of God? That word of man which envisages Christ, the Son of God and son of man, so the nations can see Him lifted up. Thus to show Christ to every nation that all eyes may see Him and all ears hear Him, is the supreme work of the Church. Thus far more than five hundred languages envisage Christ. There are twenty-four hundred languages and dialects spoken by all nations. When will all these envisage Christ for all nations? O Church of the living God, the end is not yet. Thou art the school of heaven for earth.

The seed is the Word of God, said Jesus in his explanation of the parable of the sower. The seed takes the dead earth and changes it into forms of life, it may be grass, or flower, or fruit. Life transforms, transfigures, glorifies the dead earth. The Word of God is the seed of life for man.

When received into the heart, even the sinful heart, it will regenerate, renew, after the image of God in Jesus Christ. The divine agency for this restitution is the Church. The school to teach these things is the Church. God's command is to her. The power for the restitution of all things is in the Word of God. The word of man has only man power. The Word of God has God power. To preach, to teach, to show Christ in the word, is to help men into the power of God for the restitution of all things. The zeal of the Lord of hosts will perform this. Isaiah 9. 7.

AN AFTER WORD

I HAVE written words of The Word. Could mine eyes have scanned and measured the words many verbal changes would probably have been made and the thought made clearer and connections of thoughts more logical. Sometimes, however, the flow of soul life is more truly logical than intellectual forms made by eye. So many thoughts came and went before they were caught and caged, that must leave pages and readers less rich in soul food. But if the Light that is above the clouds and that shines through all things into the heart of man, be seen through these page-formed words, help will be given, to make our schools brighter lights along the pathway of the coming of the King of glory.

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